WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

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Hodgson's Letters.

(*Continued.*)

It will be seen from the following extracts, that Mr. H. though attached to the religious institutions of his country, is far from being prejudiced against those that exist in America. He seems ever to be animated by that spirit of Christian charity, which so eminently distinguishes the followers of the Redeemer.

'My subsequent experience has convinced me that I was not incorrect in the persuasion, in which I indulged myself as I passed along, that I was always in the vicinity of some, at least, who were united in Christian sympathy with the whole church militant on earth, and were travelling to a better country amidst the hopes and fears, the trials and consolations, which chequer the lot and form the character of the Christian in every quarter of the globe.'

'On my return from Canada through Vermont and New Hampshire, I visited the Theological Institution at Andover; where the handsome collegiate edifice, the spacious grounds, the houses of the professors, and the excellent inn, in some degree attached to the establishment, bore as ample testimony to the munificence, as the object of the institution to the piety, of its founders. It is from this establishment that the American Board of Missions has drawn nearly all its labourers. After tea, we adjourned to the college chapel, where religious intelligence from various parts of the United States, was communicated by the students or professors. We had then prayers, after which we separated. It was a beautiful star-light night in autumn; and while looking out of my window, at midnight, on this quiet scene—where many, who were then labouring in distant regions of the globe, first felt those ardent aspirings after extensive future usefulness, which prompted them to encounter the trials of a missionary life, and where many were then preparing for the same honourable enterprize—I could not but contrast the privileges of a life, thus early and entirely dedicated to the noblest cause, with those of the most successful commercial or political career, where the flame of piety, if not extinguished by the very atmosphere which surrounds it, is exposed to a thousand blasts from which the religious zeal of the missionary is sheltered by his peculiar situation.'

'At Boston, I had the pleasure of an interview with the late venerable Dr. Worcester, the secretary of the American Missionary Society, and received much interesting intelligence from the Missionary Board, and its excellent treasurer. There I found an association of young men, who have set apart a portion of their income for the establishment of a missionary press at Jerusalem. There, also, I had the gratification of seeing Henry Martyn in an American dress, going forth in the character of a departed saint, to advance in the West, the cause in which he himself fell so early and lamented a sacrifice in the East; to fan, in the very scenes where his beloved, though unknown Henry Brainerd had laboured and expired, the missionary zeal which that eminent man had kindled; and to animate every succeeding American missionary by an affecting proof, that a ray of fervent piety, though emanating from the solitudes of an American forest, may penetrate even the cloisters of Cambridge, and revive a fainting bosom in the deserts of Persia or Hindostan.

'While visiting a friend in New-York, I was informed that it was in the adjoining room that the agents of the African Colonization Society, and their supporters, assembled for prayer the night previous to the sailing of the first expedition, of whose melancholy fate we had just received the intelligence.

'In Philadelphia, the Sunday after my arrival, I heard our excellent Liturgy for the first time, on these western shores; and the impression it was calculated to make on my mind was deepened by the circumstance of its being sacrament Sunday, and by the stillness and decorum which I had never witnessed even in England.'

'While drinking tea with a friend in Baltimore, one of the females of the family came in, who I learnt had been attending an adult school in which there were 180 blacks. She told me there were 600 blacks in the Sunday schools in that city; and that they had lately formed themselves into a Bible Association, and been received into connexion with the Baltimore Bible Society.'

'At Washington, I attended Divine service in the House of Representatives; a magnificent hall in the capital, which is always appropriated to this purpose on Sundays. The sermon was an impressive one, from the words, "The glorious Gospel of Christ;" and you will readily believe, that the promulgation of this Gospel in the capital of this vast continent, in the new chamber of its Legislature, under the fostering care of its popular government, was well calculated to excite the most interesting reflections.'

'When visiting General Washington's tomb, in his favourite retreat at Mount Vernon, on the banks of the Potomac, my black attendant informed me, that the domestics,—about thirty in number, and principally slaves,—assembled morning and evening for family worship, at which the Hon. Bushrod Washington, the present occupier of Mount Vernon, and a Judge of the Supreme Court, presides. When I was shown into the Judge's study, Scott's Bible and Dr. Dwight's Theology were before him, as if just laid aside, and gave rise to a little conversation. In speaking of the African Colonization Society, of which he is the President, he remarked, that the most interesting light in which he regarded it, was as an instrument for the conversion of the Africans to Christianity; that he conceived this would ultimately be accomplished by *native* teachers; and that the Colonization Society, by the introduction into Africa, of social arrangements and religious institutions, was calculated to raise up a supply of native instructors, and thus to form an important link in that chain of secondary causes which are to establish the kingdom of the Messiah in every quarter of the globe.

'At Charleston, in South Carolina, at the Episcopal church, at the door of which I counted seventeen carriages, I had the gratification of seeing some slaves receive the sacrament at the same table as their masters, some of whom were of the very first rank of Carolinian planters.

'At Augusta, in Georgia, I thought with much interest on the late excellent Miss Smelt, whose Memoirs I had read in England: and, although I could not find her grave in the church-yard, it was with great pleasure that I passed a solitary Sabbath in this foreign land, amid the scenes where her early piety was cherished and matured.

'The following Sunday, in a remoter part of Georgia, near the borders of the Indian nation, my feelings were still more strongly excited. I attended a negro congregation assembled in the woods, to hear a funeral sermon from one of their own number, himself a slave. It consisted of about 200 slaves, sitting on little planks under a large elm-tree; and I found I was the only white person, and the only freeman, in the assembly. The preacher first gave a sort of general address, explaining the occasion of the meeting. We then had prayer; then sung the hymn,

"Why do we mourn departed friends?"

and then had a sermon from the text, "The Lord is a sun and shield;" a text which the preacher assured them was somewhere in the Bible although "he could not undertake to tell them where." It was with mingled emotions that I beheld these degraded fellow-creatures, after drawing near to the throne of the Creator of the universe, the Mercy Seat of our common Father, disperse to their several plantations, to resume on the morrow their exported labours, and to smart under the lash of a fellow-mortal.'

'Even in that land of darkness, the shores of the Gulf of Mexico, in Mobile, until lately a nest of pirates, and still without a Protestant place of worship, I found, to my surprise, "The Dairyman's Daughter," and "Little Jane," in a bookseller's shop. In the seclusion of the forests of the Mississippi, I have seen a solitary planter take down a number of Dr. Clarke's Bible, and inquire with great interest, if I could tell him any particulars of so good a man: his wife listening attentively, and pronouncing a eulogium which would have made the Doctor blush.

'I have attended divine service at the confluence of two beautiful rivers in East Tennessee, where the congregation was so numerous that we were compelled to adjourn from the meeting-house into the adjoining woods, where tables were laid under the trees for communicants, who were flocking from miles in every direction, as in Scotland, and to whom the sacred ordinance was administered by four clergyman, of serious deportment, and apparently of respectable acquirements and fervent zeal. At the foot of the Alleghany mountains, where I slept in a little log hut, kept by a poor old woman and her only son, our hostess gladly availed herself of the accidental presence of a young minister, in his way to Brainerd, to have family prayer and reading: and, in a large popular inn in Virginia, I was asked whether I would like to retire to the private apartments of the family, who assembled morning and evening at the domestic altar.

'But it was at the missionary settlements at Brainerd and Yaloo Busha, that my feelings were most strongly excited. Never shall I forget my sensations the two nights I passed in Mr. Kingsbury's little room, which was kindly and courteously assigned to me during my stay. A log cabin, detached from the other wooden buildings, in the middle of a boundless forest, in an Indian country, consecrated, if I may be allowed the expression, by standing on missionary ground, and by forming at once the dormitory and the sanctuary of a "man of God;" it seemed to be indeed the prophet's chamber, with "the bed and the table, and the stool and the candlestick." '

From the Indo Chinese Gleaner.

The Yuen Tartar mode of warfare.—"To succeed against certain mountaineers, an order was issued for the Tartar soldiers to advance, each man bearing a bundle of brushwood, by which he warded off the arrows and stones thrown against him; and after approaching half way to the enemy he was ordered to retreat. This trick was played for six days successively, by which means the enemy expended all their arrows and stones, and being without weapons became an easy prey to the Tartars.

When they attacked cities they first seized the neighbouring villagers, to drive them before them to the walls. Every Tartar horseman attached to himself ten villagers to provide him with food and fuel, or stones and earth to fill up the ditches. To this labour the people were impelled night and day. Those who failed in procuring the stipulated quantity, or were slow in going about it, were murdered.

When a town was taken, all in it, old and young, rich and poor, those who opposed and those who yielded, were indiscriminately slaughtered without the least mercy.

A week well spent.—By Dr. C. Mather.

It was constantly one of the first thoughts in a morning of this very successful Minister, "what good may I do to-day?" He resolved this question into the following particulars:

1. For the morning of the Lord's day—"What shall I do, as a pastor of a church, for the good of the flock under my charge?"

2. For Monday, "what shall I do for the good of my own family?"

3. For Tuesday, "what good shall I do for my relatives abroad?" Sometimes, he changed it for another, namely, "what good shall I do to my enemies? And how shall I overcome evil with good?"

4. For Wednesday, "what shall I do for the churches of the Lord, and the more general interests of religion in the world?"

5. For Thursday, "what good may I do in the several societies to which I am related?"

6. For Friday, "what special subjects of affliction and objects of compassion, may I take under my particular care? and what shall I do for them?"

7. For Saturday, "what more have I to do for the interest of God in my own heart and life."

WESTERN EDUCATION SOCIETY.

Abstract of the Report of the Directors of the Western Education Society of the State of New-York; presented at their Sixth Anniversary Meeting, December 31st, 1823.

The prospects of this Society, at the present time, are peculiarly interesting. The experience of six years, in the management of its concerns, has convinced the Directors more fully, of the importance of the Institution, and of the wisdom of the plan upon which it is supported.

The leading object of the Directors, the past year, has been to purchase a few acres boarding the Beneficiaries.

Fifteen acres of land have been purchased, and a house has been erected of sufficient dimensions to accommodate fifty young men with board, with all the conveniences needful for a family in providing for that number.

This house, with four acres of land adjoining, is situated about seventy rods north of Hamilton College. The remaining eleven acres purchased by the Directors, are about a quarter of a mile north of the boarding-house, nine acres of which is a wood lot, the remainder a pasture.

The house is now so far completed that it has received the family of the steward, who commenced boarding the Beneficiaries about four weeks since.

The present number of Beneficiaries under the care of this Society, is twenty-four. The Society assisted twenty Beneficiaries the past year. The prospect is, that there will be as many applications hereafter, as the funds that can be obtained, or the conveniences of the boarding establishment will admit.

At the close of the last year, there were, in the hands of the Treasurer, $155 38. Since that time, the amount of receipts has been, in cash, $1029 10, and in lumber, provisions, and other articles, as they have been estimated by their respective donors $2212 67; making a gross amount of $3397 13. Of this sum, $2192 33, have been expended in erecting and furnishing the boarding-house; and $850, for the board of Beneficiaries. There are on hand, for the use of the Society, about $350 in lumber, provisions, and other articles; and there are $4 80 in the treasury. The Directors are still indebted for building the house, $310, and for the board of Beneficiaries, 7 weeks from the beginning of the term to the commencement of the boarding establishment, $208 93. They owe for the land they have purchased, $600, with the interest from last May.

The amount of these demands, exclusive of what is due to agents, is $1143 43. Most of this must be paid in cash; and about $360 of it, in a short time. The Directors have recently borrowed $80, not included in the above estimate, to meet the demands of their creditors.

The additional expense of finishing the house, will be not far from $200. The expense of a small barn, much needed, and other conveniences pertaining to the establishment, will be about $150 more.

The Society has under its charge, a family of thirty persons, and most of the provisions for their support, are yet to be obtained. This will be an increasing expense of about $25 a week. To finish their house, erect a barn and other out-houses; and provide for the support of the Beneficiaries the ensuing year, will require a sum to be raised, not less than $3000.

In view of these considerations, the Directors have cause for *gratitude*, for *encouragement*, and for *increasing exertions*.

The Directors would here state, very briefly, the reasons which led them to the course they have adopted. It was the only plan, which, in their judgement, would give a permanency to this Society. No suitable house could be obtained for boarding the Beneficiaries, within a convenient distance from the college. Either the boarding establishment was to be given up, or the Society was to be furnished with a house of their own. If the boarding establishment had been given up, the Society would have had no means of supporting its Beneficiaries, but that of collecting money and applying it to pay for their board. On this plan, the Directors were persuaded this Society would soon become extinct. And the thought of suffering it to go down upon their hands, with so large an amount of subscriptions to its funds unpaid, and thus defeating the expectations of its numerous friends, and preventing the extensive benefits that would result from its continuance, was too painful to be endured.

They well knew that the expenses for this year, would necessarily be great. But, their confidence that this plan would commend itself to every man of intelligence and liberality; their knowledge of the extent of patronage, which this Society has already recieved; with a consideration of the success which has attended almost all similar efforts in this day of benevolent exertion; led them to believe that this course was their *duty*, and that they might reasonably expect the blessing of God on their exertions.—And, in this, they have not been, thus far, disappointed. The amount of receipts, in the course of the past year; the seasonable aid, which, in several instances, has been afforded from unexpected quarters; and the general success which has attended their operations, all unite to confirm their conviction that this was the course of their duty. But, their means are now almost expended. A considerable sum must shortly be raised, both in cash and in provisions, to enable this Society to continue its operations. And have we not reason to hope and to believe that the wants of this Society will be made, for a season, the first object of our religious charities?

It will not be said that we have, already, ministers enough. There is a deficiency in the eastern states; and it is a fact well known, that a vast proportion of the towns in the middle and southern states, are destitute of regular ministers. The increase demands more ministers than the whole number who yearly enter the sacred office. "The increase is 300,000 annually, or 3,000,000 in ten years, demanding 3,000 ministers every ten years; while the rate of supply, even in the present improved state of our Colleges, will not exceed 150 annually, or 1500 in ten years."

Who that considers these facts, and that takes a view of the state of other countries—of the millions of Jews, Mahometans, and Pagans, who are without a knowledge of the Gospel, can fail of being deeply impressed with the importance of increasing the number of able and faithful ministers? And is it not important that such ministers should be raised up from families that are in indigent circumstances? Will not the plain mode of living, and the industrious habits of such young men, with their economical and persevering exertions in fitting themselves for College, and the defraying all their expenses, with the exception of board,* during their college life, together with their moderate expectations of worldy enjoyment, eminently qualify them to be ministers in our new settlements, or missionaries in heathen lands? Rarely, indeed, will a young man, without property, be able to bear the whole expense of a College education. And if any aid be afforded to young men of this character, nothing less should be given them, than their board, while members of College. And can any plan, for this purpose, be so convenient and economical as that which embraces the boarding establishment? How easily might fifty Beneficiaries be here supported, were this establishment completed and freed from pecuniary embarrassment? And how easily might this be effected, should the religious community, for a short time, direct to this object, the general current of their charities! And may we not expect that this will be done?

We know, indeed, that objections have been raised against this Society; but these objections have chiefly arisen from misrepresentation. So far as the facts have been rightly understood, as to the liberality of the plan on which this Society is established; the economy of the plan on which it is supported, and the character which its Beneficiaries have generally sustained, it has carried the current of public approbation. And we cannot here withhold the declaration that the Beneficiaries of this Society, have conducted themselves, the past year, both as to their studies and their general deportment, in a manner to do credit to the Society, conciliate the public feelings, and refute the charges of gainsayers.

That this Society is rising in public estimation is evident from the following considerations. A large majority of the former subscribers, who have been consulted on this subject, have proposed to pay their subscriptions before they become due. Several, who had paid their former subscriptions, have afforded liberal assistance for the present year. And by far the greatest portion of all who have been applied to, have proposed to give something to aid this Society in its present operations.

Yet, notwithstanding the favourable disposition of the public, without proper exertions are made, the object before us, can never be accomplished. The immediate wants of the Society are urgent. Between three and four hundred dollars, must be paid in a few weeks. Provisions for the ensuing year, must be soon obtained. Great exertions must be made in the course of this winter, or this Society, after all that has been done, must fail. And shall there not be an immediate effort to meet this emergency? May we not hope that many more of our *former subscribers*, will be willing to pay up their subscriptions? Although the principal has not become due; yet, will they not be pursuaded, in view of its present necessities, to grant the Society this favour? Will not many who have *not subscribed*, be willing, for this year, to aid in promoting this object? Will not some, who have *paid their subscriptions*, be willing to afford further aid towards making this Society permanent? Will not *females* where this has not been done, contribute to make their ministers Directors for life? Very much depends on the aid which they afford, as to the prosperity and permanence of our charitable Institutions; and it is highly important that ministers in this vicinity, should, in general, be Directors of this Society.

Will not the aged—will not our youth—will not *every Christian*—will not all who deem it *important that Gospel ministers should be educated*, do something, at this time, to support this Society and make it a permanent blessing to the community? It is not for the interest of individuals that we plead.—It is not for the interest of any sect or party.—It is for a Society, which is established on the most liberal basis; which receives young men of piety, talents and indigence, on equal grounds, and grants them equal privileges, to whatever denomination of Christians they may belong. It is merely to encourage young men of this character, to do all they are capable of doing for themselves;—to assist them in bearing the weight of a burden, which, of themselves, they could never sustain. And we indulge the confident expectation, that all needful exertion will be made to meet the present exi- upon a stable and permanent foundation.

The cause in which we are engaged, is the cause of God. His favour has been often manifest in the means obtained for its support. So long as we feel our dependence on Him, go forward in His strength, and pursue such measures as shall meet His approbation, we may rest with confidence on this conclusion; that He will guide our counsels, and cause our exertions to prosper.

Total amount of receipts, from Jan. 1st, 1823, to 1st January, 1824, $3341 77

In the Treasurer's hands, January 1st, 1823, 155 37

Anecdote.—A Christian, anxious for his own salvation, and much divided between *hope* and *fear* relative to his own state, and who had prayed much upon the subject:—remarked, how happy he should be, if he could get his interesting question decided. The thought forcibly struck his mind; well, if you should get the question decided, how then would you conduct? Oh, I would persevere, and do all the good in my power! The good man rejoined: Go on then, and conduct now, as you think in that case you would do; and leave the state of your soul with God. This thought settled his mind, and he immediately set himself to learn his duty, and diligently to perform it; leaving it with God to save or cast him off, as he might see fit.

"Trust in the Lord, and do good."—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—*Bost. Rec.*

Those orators who give us much noise and many words, but little argument and less wit, and who are most loud when they are least lucid, should take a lesson from the great volume of Nature; she often gives us the lightning without the thunder, but never the thunder without the lightning.—*Lacon.*

SELECT SENTENCES.

Those pleasures that cost the most, are the least satisfactory in themselves.

Life is a journey; and they, only, who have travelled a considerable way in it, are fit to direct those who are setting out.

The excesses of our youth, are drafts upon our old age, payable with interest, about thirty years after date.

Times of general calamity and confusion, have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace; and the brightest thunderbolt is elicited from the darkest storm.

He who knows the world, will not be too bashful: He who knows himself will not be impudent.

It is with diseases of the mind, as with those of the body; we are half dead before we understand our disorder, and half cured when we do.

Defilement is inseparable from the world: A man can no where rest his foot upon it without sinking.

* The Beneficiaries of this Society, receive no other assistance from its funds, than their board in term time, while they are members of College.

MR. SUTHERLAND'S SPEECH.

The last Boston Recorder contains several extracts from Mr. Sutherland's speech before the Vermont Bible Society. The following, if we mistake not, will be read with peculiar interest.

"Whilst I remained on the platform of that Society, I was the subject of a certain kind of extatic pleasure, which I never felt before, and which it is not likely I shall realize again on earth. And when I say this of my own feelings, I believe I may say it of the feelings of very many who were then present. We felt something of what the Apostle meant, when speaking of that joy which is unspeakable and full of glory. On this occasion Christians were assembled from the east and from the west, from the north and from the south, to testify their ardent affection to the Holy Oracles. There, Sir, were assembled, beloved disciples of the different sections of the Christian church uniting together in promoting one common cause. There they met, honorably, on neutral ground, without compromising one article of their faith. There, instead of casting on one another the leer of suspicion, they looked one another in the face, and exchanged the cordial expression of good will. There the Bible cause was pleaded in the loftiest eloquence by successive speakers, selected with admirable judgment from the different communions. I listened with the highest gratification to the Episcopalian, the Presbyterian, the Congregationalist, the Baptist, the Methodist, the Quaker, yea, the Papist himself. The holy eloquence of these men still vibrates on my ear, and has furnished me with the most delightful source of mental enjoyment, which I think will endure till the latest moment of my conscious existence.—Whilst listening to these speakers, I forgot that I belonged to a particular denomination of Christians. I felt that I belonged to the *household* of faith—that I only stood allied to the general assembly and church of the first born. I looked forward to the period when genuine believers shall be gathered from the different denominations of professing Christians, and introduced with Abraham, and Isaac, and Jacob, into the kingdom of our Lord."

"I must be indulged in saying something more particular of the Roman Catholic, who spoke on that occasion. He was a Spaniard of Peru, in South America. He was visiting the United States with a view to understand the nature of our civil and religious institutions. His country was at war at that time, striving for independence. But he told us that on the supposition of their obtaining independence, they could not maintain it without the Bible. He told us that to that precious book we were entirely indebted for the excellence of our political institutions. He implored our sympathies for his degraded country. He asked us to send the Scriptures to his countrymen, who were perishing for lack of knowledge, and as a proof of the sincerity of his heart, he made a donation of five hundred dollars to the Society. When this man finished his speech, (the most impassioned and animating I ever heard,) I siezed his hand by a kind of involuntary effort, and gave him the most cordial expression of good will I ever gave to man."

POWER OF ELOQUENCE.

The President of a College in the western part of N. York, had, by a judicious division of study, so occupied the time of the week, that the students found it impossible to have any *fun* beyond the limits of the College; to this was added two recitations for Sunday, one in the morning, and one at noon; these being completed, however, the scholars assembled after church, in the yard; to prevent this, the President gave notice that he should lecture on scripture subjects in the chapel, at 5 o'clock every Sabbath, and directed the scholars to appear; it was determined by the students that whatever power the President might possess, to call them to the chapel, they would be independent as it regarded the lecture, and accordingly, each was to take a book and commence reading as soon as the President entered upon the lecture. Our informant took a volume of Stern. When the prayer was finished, the lecturer began—his subject was the destruction of Jerusalem, and almost every student opened his book and placed his eye upon it. This was soon noticed by the President who, instead of reproof, changed his discourse from a mere detail of facts and dates to descant on the horrors of the siege; and brought into immediate exercise, the whole force of those attractive powers of eloquence for which he is so justly remarkable. The attention of the company was soon, but almost insensibly, drawn from their books, and our informant states, that the first intimation which he received of the change in his views and feelings, was a loud noise which his Tristam Shandy made as it fell from his hand upon a *vacant* seat—for every student had unconsciously risen, and was gazing in mute attention upon the orator.

No notice was taken during the week of the improper conduct of the scholars in bringing books into the chapel—the next Sunday afternoon, the seats were filled at an early hour.—*U. S. Gazette.*

ADDRESS OF DAVID BROWN,

The Cherokee, delivered at the Anniversary of the New-York Bethel Union.

Mr. President,—Before offering a resolution, I cannot deny myself the pleasure of saying a word and congratulating you on this interesting occasion. I assure you, Sir, that I feel not a little gratified to witness the important transactions of this evening. A few years ago when roaming the western wilds, little did I think that I should have the honour of attending the anniversary of the New-York Bethel Union; when attending war dances on the Banks of the Arkansaw, little did I imagine that I should have the pleasure of joining a religious meeting for the benefit of seamen in the city of New-York. An ancient Indian maxim is, *Tetsatakeyusesti*, viz. Have compassion for each other. But a pre-eminent injunction is found in the Christian religion, "Love thy neighbour as thyself." I consider Christianity as surpassing all other systems of religion. Pure in its nature, amiable in its form, it cannot fail to produce glorious results. When properly received, Christianity is admirably calculated to raise any nation from darkness, degradation and wo, to the enjoyment of peace on earth, and to the attainment of infinite joys above. Yes; the mild influence of Christianity will unite a Hottentot to a Pawnee, a Jew to a Mahometan, in bonds of everlasting love. The Gospel alone will eventually civilize all nations; and its influence universally impede the progress of vice, and hush the thunders of war which have for so many centuries filled our world with consternation. And I hail, Sir, with peculiar interest, the beams of peace that now begin to dawn upon the red and the white men of America, and I rejoice that the time is already come, when the brave Indian warrior of North America, and the accomplished navigator of the mighty deep, can unite with one voice in praise and adoration to God their Saviour. I give you my hand, Sir, as a testimony of my high regard for this Institution. May it continue to flourish and receive the patronage of the benevolent, until on every sea shall be seen ships bearing the joyful news of salvation.—*N. Y. Ob.*

EVANGELICAL PRINCIPLES.

The celebrated Dr. Chalmers, who during twelve years preached the cold, moral dogma of the *liberal system*, and at length embraced *evangelical principles*, makes the following ingenuous and important acknowledgement.

"I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against pests and disturbers of human society. Even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any reformation having been effected amongst them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till reconciliation to Him became the distinct and predominant object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earnest ministration.
—*C. Herald.*

Extract of a letter recently written by a late graduate of Hamilton College, to a clergyman in this vicinity.

During my travels in Kentucky, I met with a few excellent *Father's* in Christ; but the number of those, who "remember their Creator in the days of their *youth*," is very limited. In the Presbyterian church at Augusta, there is but one unmarried member; a female. Our brethren in this country, for the most part, deem it wholly improper for any one to exhort, or take any part in the exercises of a prayer meeting, except ministers and deacons of the church.

Since my return to this city, (Augusta) I have fallen into a circle of the followers of Swedenborg. With them I find it more difficult to contend, than with professed infidels. Their reasonings are all *beyond the reach* of reason. One of the first principles of their creed, teaches them to make Scripture speak just what they wish to have it.—Their belief is but a modernized system of Deism. They have a considerably large church here, and their "temple" is much resorted to by the fashionable, and the lovers of novelty.

The Methodist church here has the greatest number of members. The Presbyterian church is considered as flourishing, but both churches, from a population of fifteen thousand, have not as many communicants as the church in ———.*

"The time is at hand when our young people's Missionary Society (of the Western District) will meet. Were I present, and could I express the feelings of my heart, I think I could point out such a scene of the desolations of Zion, as would cause every heart to bleed, that felt a Saviour's love, and every hand that holds a mite of this worlds goods to communicate something for sending the gospel through these countries.—Never, perhaps, was there found a people, the state of whose minds was so much like that of the Greeks and Romans; when St. Paul first preached the gospel to them, as the inhabitants of the western states. Every one has his *own* God; but he views *another's* God, as *good as his;* and considers that man as an intruder, and disturber of the peace, who preaches the necessity of believing on the One Only Living, but almost "Unknown God," and "Jesus Christ whom he hath sent."—[*Communicated.*]

* The church here alluded to, contains about 200 members.

It is said of the excellent Mr. Cecil, that being once invited to play cards, he proposed to ask, first, the blessing of God. The astonished gamesters hesitated, and he added, "I do nothing on which I cannot crave the benediction of Heaven."

Seamen in Philadelphia.—The Rev. Joseph Eastburn of Philadelphia, in a letter published in the Report of the New-York Bethel Union, says, "that the place of meeting for sailors in that city is constantly well attended every Lord's day, both morning and afternoon; and many that visit the place say they find no place of worship so solemn and quiet. Many of the seamen are often deeply affected, and in the close of the afternoon meetings, those that expect to sail in the course of the week, come forward with all the affection of dear children, to bid farewell, and when going down the river and bay, they prepare their letters to be sent back by the pilots, in which it is common for masters, with their mates and all of the crew, to unite in requesting to be constantly remembered in prayer in their church, not only for protection from the dangers of the sea, but from sinning against the Lord. On their return, they present their public expressions of thanks in the church."

"We have a weekly prayer meeting," he observes, "for seamen near the river, and are now endeavouring to raise funds for building a Mariner's Church, for which upwards of $9,000 are already subscribed."

Count Von der Recke.—This distinguished and benevolent Nobleman of Germany, according to Mr. *Simon*, devoted himself to the Saviour at an early age. While a youth he was sent to the University, where infidelity reigned. It was the pleasure of God however to make him a chosen vessel of mercy, and he left the institution, in the estimation of his instructers, an enthusiast.—Through his instrumentality, his family, consisting of his parents, a brother and three sisters, with the exception of the brother, were brought to repentance. His next benevolent exertion was the establishment of an Asylum for orphans, and 80 were soon collected under the guidance and instruction of himself and sister. It is this establishment which has since been made an Asylum for Jews, and which at present contains 130 *Jews and orphan children.* He practices the most rigid economy and denies himself every luxury, that he may do more for the cause of the suffering. Through much care and unceasing exertion, his health is failing; his countenance is pale, and he appears to be marked for an early grave. Who can estimate the value of such a devoted servant of Christ?—*N. H. Rep.*

Revivals.

The late revival in Millington, Conn. is said to have been, in several respects, remarkable.—It began suddenly in the midst of great and long-continued coldness; and spread with uncommon rapidity. The state of religion had for a long time been low, in all that vicinity; but when the revival commenced, its progress "was like the fire in the stubble, rapid and irresistible." Sixty were present at the first public anxious meeting; and within one week after the revival had become "manifest to the observation of Christians," twenty individuals obtained hopes; and, for several succeeding weeks, one half of that number, each week, became hopefully pious. There is no village in the town. The inhabitants are scattered almost equally over a surface of six miles square; but the revival extended at the same time to all parts of the town, and embraced more or less of all classes of people. The preaching of the word and the visiting of clergymen from house to house, were the visible means uniformly employed. More than 109 had obtained hopes at the time these facts were communicated; and the number was increasing. Every thing was conducted harmoniously, and no open hostility manifested.

The revival at Colchester, commenced soon afterwards, with similar power, and the result has been much the same, thus far, as in Millington.

Revivals are mentioned in Washington, Pa.; in several places in the counties of Blount and St. Clair, Alabama, and in Moscow, Somerset county, and Onadilla, Otsego Co., in this state.

A powerful revival is mentioned in the Boston Recorder, as having taken place during the last year in Randolph, (Mass.) Seventy-five have been added to the church; several others entertain hopes; and nearly thirty families in which the voice of devotion had never been heard, have established the morning and the evening sacrifice.

Several towns in Maine, have also been visited with revivals the past year. One hundred and fifty have united to the churches in the vicinity of Hamden.

Several towns in the state of New-Jersey, are also said to be visited with powerful revivals.

A revival is now progressing among the Methodists in Paris village, Oneida county, N. Y. The particulars, have not yet been communicated.

At Lane Creek, North Carolina, sixty-four have been added to the church not long since. In Salem, in the same county, is a powerful work: also in Sandy Creek, and several adjacent congregations. Many are seeking salvation, and crying; "God be merciful to me a sinner!" At Rocky Spring, in the same state, the Spirit is also poured out. At May's Chapel 32 have recently owned their Lord. In Abbat's Creek a copious shower has descended, and between 60 and 100 are hopeful converts. At Haco River Mountain, after scenes of discord and trouble in the church, the mercy of God has interposed; 60 have recently united with the people of God; and many more are deeply impressed.—*Bost. Rec.*

The following interesting letter from a gentleman of respectability in the Co. of Madison, to his friend in this village, has been obligingly handed us for publication.

LENOX, JAN. 19th, 1824.

Dear Sir,—You will rejoice to hear that the Lord is doing a great work among us.—Religious meetings are held almost every evening in the week; these are crowded and solemn, and I think I never saw the time when the finger of God was so apparent.—The first you know, some grey-headed sinner, dissolved in tears, requests the prayers of christians, and inquires how he shall be rid of a hard and impenitent heart. No human machinery is in operation—Christians do little more than stand still and see the salvation of God. It is indeed with them a time of unusual *melting*. Individual feeling seems to be lost in general benevolence and love; while each exclaims with astonishment, what hath *God* wrought! I believe an awakening never commenced where Christians felt more unworthy of so great a blessing, or where circumstances more imperiously demanded such feeling.

The work began some 6 or 8 weeks since at Canistota, among 2 or 3 families of *Presbyterians and Methodists, united.* I cannot give a character of those meetings from personal observation; but it is generally acknowledged that the spirit of God was, and still is, operating with power, in that neighborhood; and it has since extended as far as this village.

At this stage of the work, it might not be prudent to give a more particular account. We can number but few, as yet, who give evidence of a change of heart; nor yet a great many, perhaps, who have a deep and thorough sense of sin, but a general solemnity and spirit of inquiry seem to prevail and professors, if I may so express myself, seem anew to be *convicted* and *converted.*

But, my dear sir, when I look into myself, and when I look around me and see the obstacles in the way of a work of grace, I have reason to fear and tremble for the issue!—How easily may the heavenly Dove be grieved away! How easily may the demon of discord, blast all our happy prospects!—How easily may every inquirer become a stony-ground hearer, and thus the Church be filled with hypocrites. Oh sir, will you not pray for us? and will not your friends pray for us? If that God who *alone* began the work does not carry it on, we must perish.

Western Recorder.

UTICA, TUESDAY, FEBRUARY 3, 1824.

We wish to call the particular attention of our readers, to the Report of the Directors of the Western Education Society, found in the preceding columns. The utility of such institutions has been proved beyond the possibility of a doubt: They are daily rising in importance; and they promise to become powerful instruments in "building up the waste places" and bringing the world, to a saving knowledge of the truth. In our own country, especially, where new settlements are constantly forming, and where the march of emigration is leading thousands away from religious privileges; no arguments need be adduced to demonstrate to us the necessity of exertion. Most of the frontier settlements are nearly destitute of religious privileges; and we hesitate not to say, that our western wilds must eventually become inhabited by a race of men, as destitute of true religion as the aborigines themselves; unless vigorous exertions continue to be made for the supply of ministerial labours.

The present demands of the W. E. Society are imperious: but if these are promptly met; little, comparitively speaking, will be needed hereafter. Fifty beneficiaries will then be yearly accommodated at the boarding establishment; and at least, be partially furnished with the means of *supporting themselves.*

We live in a day of benevolent exertions: and there are various objects that demand our attention; but there is none in this vicinity at the present time that calls more loudly for our aid; and none that promises to repay more liberally the assistance afforded, than the one now recommended in the society's Report.

The Narrative of the state of Religion in the bounds of the Synod of Albany, which is presented to our readers to-day, will be found worthy of attentive perusal. It contains several topics that are too little regarded by the Christian community; and we hope that the eloquent appeal it presents to them, will have its due share of influence.

The Proceedings of the Convention of the Western District, in relation to Auburn Theological Seminary, reached us just in time to find their way into our present columns. We have only leisure to add our sincerest wishes for the accomplishment of the objects in contemplation. We regret the want of room for the accompanying document; it shall appear in our next.

Rev. Dr. Humphrey's Inaugural Address has been received; it shall be noticed in our next number.

Some of our latest subscribers may feel disappointed in not receiving the first number of the Recorder. Our subscriptions have so much exceeded our calculations as to render this unavoidable.

TO CORRESPONDENTS.

"*Monimia*" has sent us some excellent reflections on an important subject: but we think they would have appeared better in prose.

The communication on "*Female Character,*" was received too late for insertion this week.

NARRATIVE,

Of the State of Religion in the bounds of the Synod of Albany, Presented at Amsterdam, October, A. D. 1823.

The Synod of Albany, in reviewing the state of Religion within their bounds the past year, find many things, which demand their most devout praise, to him "*whose mercy endureth forever;*" & many things to excite their deep humility, and penitence. While we congratulate our churches on the evidence, that God is not without a witness in the midst of us,—while we rejoice that he still makes "bare his arm" and rides forth in triumph, we should be unfaithful, if we did not notice, in the narrative, those things which are evil, and which cannot long continue without endangering the peace and prosperity of the churches.

It is a subject of regret, that so many of our churches are unrepresented on the floor of Synod. If the Elders are not present, the churches will want that minute information, which is so important, to excite and perpetuate an interest, in the history and prosperity of Zion. While the churches suffer from the want of those particular details, which are usually collected at the meetings of the Synod, the Synod itself suffers from the want of that information which the churches only can supply. We therefore call the careful attention of the churches to this subject as well, in the hope that the evil will be corrected, as to account for the omission of many interesting particulars, which cannot be inserted in our narrative because they have not been furnished.

During the past year many churches have been added to our communion; there has been an increase of professors, and the state of things is favourable. We have great cause of thankfulness for the preservation which the ministers of the Synod have enjoyed another year. Most of our members have been spared in mercy, and the command has been continued, "*occupy until I come.*" But it is our painful duty, to record the death of *three* with whom we have taken sweet council—who possessed our confidence and affection, and whose labours were owned and blessed of God. The Rev. JAMES N. AUSTIN, of the Presbytery of Albany, and the Rev. HENRY CHAPMAN of the Presbytery of Otsego, have departed from the field of their labour, we trust, to an eternal reward.—Since we have been convened at this time, we have been informed of the sudden death, of the REV. JOHN COE. His "bright and early promise" of usefulness is blasted in a moment—the hopes of his friends are disappointed, and the prospects of his interesting charge are shrouded in gloom. Oh, shall we not all lay it to heart, while we hear the warning, "*Be ye also ready?*" How loud and affecting is the admonition, which this bereavement addresses to *young ministers,* to redeem the time and devote themslves with zeal to the service of God, in the morning of life.

We proceed to give a succinct history of the state of Religion within our bounds.

The state of things in the Presbytery of ALBANY, is encouraging. Attention is generally paid to all the recommendations of the General Assembly and Synod. The concert of prayer is maintained in all their churches:—Sunday schools are instituted; charitable societies are flourishing; special attention is paid to the poor and pious youth, for the Ministry. We notice with peculiar satisfaction, the attention of the Presbytery, to DOMESTIC MISSIONS, and the manifest approbation of the great Head of the Church in crowning their labours, with the gift of his Spirit. There have been special revivals in the congregations of *Knox, Esperance* and *Edinburgh.* In all these places, there have been many added to the church. Unusual attention still continues. There has been a very interesting revival in the church in Ballston: But the towns of *Knox* and *Esperance* have been peculiarly distinguished. The state of society has changed, and their prospects of being built up and established in the most holy faith, are encouraging. In *Edinburgh,* also, the work of the Holy Spirit has been evident and extensive, and we have reason to believe, that His rich gifts have been bestowed through the instrumentality of Domestic Missions.

In OTSEGO, the churches are in a flourishing state. They have a "Domestic Missionary Society" which is exerting a benign and powerful influence. By its instrumentality, many destitute regions are supplied; many weak congregations are encouraged; a more general attention is excited, and a more zealous effort made to build up the "*old waste places.*" Charitable institutions, of almost every name, are found in this Presbytery. There has been a special revival in the Butternuts, and considerable additions have been made to the churches.

In the Presbytery of COLUMBIA, there have been no special revivals—but additions have been made to the churches, and new congregations are forming. In this body, very laudable and successful efforts have been made, to aid the charities of the day. In Greene County, which lies within the bounds of this Presbytery, the population is increasing; but it is remarked, that since the Gospel is more generally preached—Bibles distributed, and charitable societies formed and supported, *crimes* have been *less frequent* than at any former period. We here behold the faithfulness of God, and the truth most evidently manifest, that those who sow in tears, shall reap in gladness.

The Presbytery of TROY, is going on in the peace and order of the Gospel, and in the continued enjoyment of the means of grace, for which many of its churches have long been distinguished. Attention is paid to the recommendations of the General Assembly—charitable institutions are generally and laudably supported, and the churches are zealous in their labours of love. No extensive revivals have been reported, but while religion is in some places *low,* God is not without a witness, that he has not forgotten to be gracious. A "*Domestic Missionary Society,* has recently been formed, and its labours have been successful. In some places, the attention of many has been excited, and hopeful conversions have taken place. The situation of Stephentown is promising, and at Sand-Lake, there is, at this time, encouraging attention. At Albion, a small village near Troy, a revival has taken place, under the labours of a Missionary, employed by the Domestic Missionary Society of Troy. A large part of the inhabitants of this village are sharers in this work, and the Synod regard this, as a remarkable instance of the power of God, in calling sinners to himself. In North Pittstown, there has been a pleasing revival, and several have been added to the church. The situation of the congregation is promising, and though recently formed, it has settled with great unanimity, a Pastor, to break unto it the bread of Life.

The Presbytery of ONEIDA, is one of the oldest and most extensive within our bounds. We regret to learn that there have been no special revivals in the midst of them, the past year, except in the congregation of LITTLE FALLS, where there have been some instances of conversion; and in AUGUSTA, where the attention has been very interesting. In the latter place, more than one hundred have hopefully been brought into the liberty of the Gospel. In this Presbytery, the outward means of grace are well attended; public order is maintained, and there is a dutiful attention to the promotion of the objects of charity, recommeded by the General Assembly. The churches are all engaged in making contributions for benevolent purposes. "HAMILTON COLLEGE"

which is within their bounds, is in a flourishing state; and a large proportion of its students, are said to be hopefully pious.—Some errors are prevailing, but these are not considered to be increasing. Intemperance is making its awful and destructive progress, and maintaining the same desolating power, which is noticed wherever it prevails.

In the Presbytery of ST. LAWRENCE, we behold the churches walking in the fear of the Lord, and in the order of the Gospel.—The supply of ministers, is still very inadequate, and much missionary ground remains within their borders. We have heard interesting accounts of the state of religion at Sackets-Harbour.

There have been no special revivals; still it is believed, that the cause of truth is gaining upon the multiplied errors, with which this Presbytery has been afflicted.

In the Presbytery of CHAMPLAIN, there is nothing ramarkably interesting. This body, embraces a very destitute country.—The want of Missionaries is much felt. It is however, believed, that truth is progressing. The efforts made, appear to be blessed, and the Synod cherish the hope, that the great Head of the Church, will here make bare his arm, and revive his work, and cause light to break forth as the morning, and make this region, under the healing beams of the risen Sun of Righteousness, to bud and blossom as the rose.

The Presbytery of OGDENSBURGH, has been recently formed. It is stated, that there is a pleasing unanimity in the churches, and that no errors of an alarming nature are extensively prevalent—that the cause of God is steadily advancing; and that the number of the churches is increasing. It is said that there is a degree of coldness, which is discouraging. There is in this Presbytery, a Missionary Society; but its funds are small, and very inadequate to the wants of this interesting region.

OSWEGO, is a new Presbytery, struggling with the difficulties and discouragements, common to all those religious efforts that are made under circumstances, like those in which this body is placed. Animated efforts are making here to promote the great interests of charity. All their churches, within two years, have been favoured with the outpouring of the Spirit. The interests of religion have greatly advanced, and the whole state of society has much improved.—Within the last year, there has been but one special revival, and that has been enjoyed by the church in Granby; but the fruits of previous revivals have been gathered, and there are promising appearances of the renewed favour of God, and of the return of his Holy Spirit, to refresh and bless them.—Sunday Schools, in many places are flourishing, and here, as in all places, where they are zealously supported, they are of unspeakable benefit in promoting the order, intelligence, stability and salvation of men.

The Synod regret to state, that they have no information from the large and respectable Presbytery of LONDONDERRY.

While from the general review, there is much to encourage and animate the Churches to increased diligence and prayer, the Synod feel bound to state, that, there is a general complaint of the disregard, with which the Holy Sabbath is treated, by multitudes within our bounds. It is a lamentable and *shameful* fact, that very many profane this holy day, by travelling in public stages, in the steam boats, and in private conveyances. Multitudes are living without God—who have cast off his fear, who despise his Gospel; who do not visit his sanctuary, or in any way listen to his preached word.—The Synod consider the profanation of the Sabbath as one of the darkest features in the signs of the times. The Sabbath is the citadel of evangelical religion, and just in proportion as it is neglected, despised or profaned, the interests of true piety will decline and its attendant blessings depart. The Synod, earnestly *entreat* the attention of our churches and sessions to this subject. We call upon them to come forth to the rescue of all they hold dear, and by their example—by warning each other, and by their prayers, to endeavour to avert the prostration of the church—the exile of religion, and the wrath of God.

Intemperance is a growing sin, and is a subject of the deepest alarm. It calls for deep humiliation; for the prayers and tears of all God's people. If our land is not soon relieved from this awful sin and scourge, the Synod fear that it will be visited by overwhelming judgments.

The Synod feel that we have great occasion to sing of mercy; to celebrate and praise God for his long-suffering, patience and goodness towards us. We call upon our churches to exalt and magnify His holy name—To be watchful; to strengthen the things that remain, that are ready to die;—to return to their "first love" and to remember their espousals; to be circumspect,—prayerful, diligent, "always abounding in the work of the Lord." Let them persevere with unwearied efforts in every good word and work—Let them *increase* their exertions to build up His kingdom, and to replenish His treasury. It is the humble and fervent wish of the Synod, to give all diligence to their duties; and it is the sincere demand which we now make to our churches;—"*Brethren pray for us.*" We entreat you to unite with us, in the prayer, to "*the God of all grace, that after we have suffered awhile,* he would *strengthen, stablish, settle us;*" that he would fill our hearts with his Spirit, and the WHOLE EARTH with his KNOWLEDGE and PRAISE.

By order of Synod,

JOHN CHESTER.
Stated Clerk.

THEOLOGICAL SEMINARY.

At a meeting of a Convention in the Western District in the state of New York, at the Library of the Theological Seminary, at Auburn, on the 13th day of January, 1824, in pursuance of a resolution of the Board of Commissioners of the said Seminary, for the purpose of devising ways and means of raising a fund in the said district for the support of a Professor in the said institution:—Present from the county of Monroe, Rev. J. Penny; from the county of Ontario, Rev. Evan Johns, Henry Axtel, D. D.; from the county of Courtland, Rev. John Keep: from the county of Onondaga, Rev. Hezekiah N. Woodruff, Stephen Porter, Levi Parsons, Hutchins Taylor, Alexander M. Cowen, Hon. Dan Bradley, Doctor Cyrus Baldwin, Thaddeus Edwards; from the county of Madison, Messrs. Selah Munson and Zadock Sweatland; from the county of Oneida, Rev. Henry Smith, and William Williams; Mr. John Frisbie from Mexico; from the county of Cayuga, Rev. James Richards, D. D., M. L. R. Perrine, D. D. Henry Mills, Dirck C. Lansing, D. C. Hopkins, Col. Samuel Bellamy, Doctor Humphreys, and Messrs. Bradley Tuttle, Eleazer Hills, Horace Hills, J. S. Seymour, John H. Beach, and Wm. Brown.—Rev. EVAN JOHNS, was chosen President of the Convention, and WILLIAM BROWN, Secretary.

The Convention was opened by prayer, offered by the President.

A letter was received from Garitt Smith, Esq. of Peterborough, expressing his regret that he was not able to attend the Convention, and enclosing $20 as an expression of his good will to the Seminary.

A letter was received from Judge Henry Brewster, of Riga, apologizing for not attending the Convention. Communications were received from several other gentlemen, apologizing for not attending.

A communication was received from Daniel Kellogg, Esq. of Skaneateles, excusing his absence, accompanied with a donation to the institution, of one hundred dollars.

The report of a committee appointed by the Board of Trustees, stating the rise and progress of the Seminary, and the present state of its funds, and its necessities, was then read.

The Rev. D. C. Hopkins then offered the following resolutions, which were maturely considered and unanimously adopted, to wit:

Resolved, That this convention highly approve of the establishment of a Theological Seminary in the Western District of the state of New York; that its establishment was demanded by our convenience and our interests, both literary and religious; that we have full confidence in the integrity and wisdom of the Board of Commissioners and of Trustees; that we congratulate them upon the progress which they have already made, and upon their opening prospects.

And whereas, the said Institution is under the direction of three Professors, for whose support it is necessary to provide—*And whereas*, a fund for the support of one of them has been generously furnished by a friend in New-York—*And whereas*, encouragement is received from other friends in the same city, that they will establish a fund for the support of a second Professor, provided a fund for the support of the third Professor shall forthwith be raised by the inhabitants of the Western District—*And whereas*, a further sum is necessary for the completion of the Seminary Edifice, and for the erection of necessary buildings for the accommodation of the Professors, and for the enlargement of the Library: Therefore,

Resolved, As the sense of this Convention, that in order to place the said Institution upon a permanent basis, and secure the great interests involved in its success, the Board of Trustees need, in addition to their present funds, the sum of $20,000: $10,000 for the support of the said third Professor, $10,000 to defray the [illegible] of the said Professors buildings, and the other objects above mentioned; and that this Convention deem the call of Providence upon the munificence of the Christian public impressive and urgent; and that we feel ourselves bound individually and as a body, to exert our influence to raise the necessary funds for the attainment of the objects above specified, and for such general purposes of the Institution, as its constituted guardians may deem important.

For the purpose of carrying the aforesaid resolutions into effect, the Convention thereupon

Resolved, That it be recommended to the Board of Trustees to appoint the following gentlemen their Agents, to solicit donations for the purposes aforesaid, to wit: The Rev. Henry Smith, of Camden, for the counties of Oswego, Jefferson and Oneida; Dirk C. Lansing, for the counties of Otsego, Madison and Chenango, and Selah Munson and Zadock Sweatland, to co-operate with him in the county of Madison; Alexander M. Cowen, for the counties of Cayuga and Seneca; Hezekiah N. Woodruff and Doct. Cyrus Baldwin, for the county of Onondaga: John Keep, for the counties of Courtland and Ontario; Henry Ford, for the counties of Tioga and Steuben; Joseph Penny, for the county of Monroe; Josiah Bissel, Jun. for the county of Genesee; Samuel Parker, for the county of Broome.

A resolution was also passed, signifying the desire of the Convention, that the Board of Trustees would cause to be published, as soon as convenient, a list of the donors of this Institution, designating their places of abode, and the sums by them severally subscribed or contributed. It was further resolved, that the doings of this Convention be signed by the President and Secretary, and published.

EVAN JOHNS, *President.*
WM. BROWN, *Secretary.*

For the Western Recorder.

A PROFESSION OF RELIGION.

It is said of a person that he is a professor of religion: What idea does such a piece of information convey to the mind? Does it convey an assurance that the person who has made such a profession, has understood and felt that it was an avowed consecration of himself with all his powers to the service of his Maker? Do we not suspect that notwithstanding this profession, he may be devoted to the lust of wealth, the pride of life, the love of fame, or some other equally unhallowed passion? Do we not suspect that he may be proud, slothful, mischievous, ungenerous or uncharitable? that he may have more anxious thoughts about the success of his business, than he does for the success of the Gospel? Are we persuaded that he does not feel the burden of worldly care and labour, more than the burden of sin? If we see a professor of religion appear lukewarm, and speak to him of the duty of being zealously engaged in Zion's cause, does he always deeply lament his indifference, and confess that he is verily guilty in the sight of God; or does he not offer some trifling excuse or evasion, which proves that he does not feel his obligation or his guilt? And more; has he not been so careless of knowing his duty, that he comforts himself with the idea, that if God had designed him for distinguished usefulness in the cause of religion, he would have placed him in other circumstances, and given him another heart; thus laying that blame upon his Maker, which, if he were not spiritually blind, he would see lies with such tremendous weight upon himself.

When will the time come that a profession of religion will be understood to mean all that is implied in that sacred duty? When will Christians be duly influenced by the threatenings, the reproofs, and the promises of God's Holy word? When will they learn to disregard the frowns and the flatteries of a vain world; and to seek supremely the glory of God? When will they consider themselves as stewards of all they possess, and as bound to use it to the glory of Him who gave it? When will they habitually look forward with an eye of faith to the time, when they shall receive a glorious reward for every sacrifice made for the sake of Christ? When will they live in the fear of God all the day long, and have respect to all his commands? When will they learn to pray earnestly, fervently, frequently and importunately for the prosperity of the Church, and the salvation of their fellow-creatures? When will they love Zion as the Psalmist did, when he said, "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy?" When will they learn to reprove, counsel and advise each other with all long suffering? When will Christian parents be more solicitous for the eternal, than the temporal interests of their children? When will they learn to "use this world as not abusing it?" In a word; when will they learn in all things to act the part of consistent, faithful, self-denying Christians?

When they shall learn and practice all these things, religion will flourish, churches will be built up, vice will be repressed, infidelity will be silenced or convinced, the knowledge and influence of the gospel will be extended, souls will be saved, and God will be glorified.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from Rev. G. Hall, Missionary at Bombay, to Rev. Dr. Baldwin.

BOMBAY FEB. 10, 1823.

There are very great facilities here for the dissemination of christian knowledge.—We are, sometimes, almost surprised at the extent to which we may go in the schools, in inculcating the doctrines and morals of the Gospel upon the minds of the heathen youth; and there appear to be no limits to this method of extending the Gospel. So far as it regards impediments, we might, for aught that appears to the contrary, have nearly all the schools in the country under our care, and might teach in them without reserve, the plainest truths of Christianity. The way also seems open for the distribution of an endless number of tracts. The field, you know, is immense; it is but a very little, however, that can be done by so small a number of labourers, as are at present employed.

I am happy to inform you that one missionary from the Edinburgh Society has just arrived, and three more from the same Society are soon expected. Before this reaches you, you will have been informed of the great number of removals by death and sickness, from among the missionaries and chaplains in India.

It may interest you to know that we have a Mission Chapel building, which we expect will be finished by the end of next month. This encourages us, and our hope is, that God will make it the gate of heaven to many of the perishing natives.

I remain, &c. G. Hall

American Soc. for Meliorating the condition of the Jews.

The Board are assiduously and faithfully attending to the general concerns of the Society; and their proceedings are assuming greater interest and importance. Mr. Simon is now on a visit to Boston and the intermediate places, as our agent, in forming Societies, and receiving contributions to our funds. Another accession to our contemplated Jewish family is made in the arrival, recently, of Mr. John Edward Zadig, from London. He embraced the faith of Christ, and was baptized at Cologne, on the 9th of June last, by the Rev. Dr. Craft, and comes satisfactorily recommended to us by Mr. Marc, of Stockhamp, and Mr. Roenneberg, one of the secretaries of the British and Foreign Bible Society. He, with Mr. Pimpker, are now prosecuting the study of the English language, under the direction of the Board. And we have the pleasure to inform our friends that several members of the Synod of South Carolina, convened in Charleston on the 26th day of November last, having invited the Rev. Mr. Frey, now in that city, to visit their congregations, with a view to recommend to their people the objects of our Society, he has been commissioned by our Board as an agent to form auxiliaries and receive contributions in the bounds of the said Synod. He will enter on the duties of his agency about the first of March, and prosecute them until the first of May next, when he will return to this city, to fulfil an engagement with the Board, to visit the eastern states, and the northern and western parts of the state of New York, for a period of seven months.—*Israel's Advocate.*

The last Bost. Rec. contains the following extract from the Annual Report of the Seneca Mission, to the Sec. dated Dec. 1st, 1823.

Our connexion with this interesting people is quite as encouraging as we had any rational ground to expect. The school at present numbers *thirty* children, who are clothed and fed at the expense of the Mission; being *ten* more than the number reported last year. Of these, 22 are boys and 8 girls. The first class consists of ten who read fluently in the New Testament, and write handsomely. The second class consists of five, who read in easy readings, and spell in words of three and four syllables. the third class, consists of three, who spell well in two and three syllables. The remainder have been recently admitted to the privileges of the School, but since their entrance have made good improvement.—Their ages are from 7 to 15.

The girls have made, we think, desirable proficiency in the knowledge of domestic economy; and a few have made excellent progress in some of the branches of needlework.

The boys, during the last summer, consisting then of about eleven in number, cut, split, and corded 35 or 40 cords of wood; and with the assistance of the Superintendent, cleared off three acres of land which is now broken up for the benefit of the mission.

The number of worshippers on the Sabbath, who attend statedly on the preaching of the Gospel, consists ordinarily of about 115 or 120 souls.

The current expenses of the mission, since the 1st of Nov. 1822, including $35 for a barn and stable, are $2486,76.

Mr. HANOVER BRADLEY, New Haven, Con. has recently been appointed Assistant Teacher for the Cataraugus Mission. Since the departure of Mr. Bradley, the Managers have appointed GILMAN CLARK, of Hancock, N. H. to the office of Principal Teacher for the Seneca Mission.

Missionaries Wanted.—The Managers of the United Foreign Missionary Society give notice in the Missionary Register for January, that they are in immediate want of a Minister of the Gospel to take charge of their Missionary Church at Tuscarora. An experienced Farmer for Union, and a skilful Blacksmith for Harmony, are also wanted. Applications and recommendations should be forwarded to the Domestic Secretary, Mr. Z. Lewis, No. 38 Broad-st. New-York.

The Boston Society for Religious Purposes, held its Anniversary meeting on the 8th inst.

The subjects of greatest interest, presented in the Report were, *the efforts of the Society, in changing the character of that part of the City inhabited by abandoned Females; and the success of the Rev. Mr. Collier's ministry in the State's Prison, at Charlestown.* There were several other subjects of less importance, though by no means destitute of interest.

An instance of the effect of Sabbath School instruction on the mind of a little black girl, not seven years old, was given at the meeting:—She said to her mother, "Mother, do you ever pray? and if you pray, *where* do you pray?" The mother made no reply. The child added, "Mother I never *heard* you pray, and the Bible and my Sabbath School Teacher say that we *must* pray." This reproof was an arrow in the mother's heart, which was not removed till she became a person of prayer.

Religious enterprize in Alabama.—A letter from a Baptist clergyman in Claiborne, (Alabama,) written Nov. 28th, 1823, and published in the Latter Day Luminary, states that delegates from different parts of Alabama met on the 25th of October, at Greenborough, for the purpose of forming a "Baptist State Convention."—At this meeting a constitution was adopted, a board of managers elected, and *fifteen domestic missionaries appointed*, with an allowance of one dollar per day for six weeks' active service, to be performed in the destitute parts of that state and in West Florida. In seventeen counties, societies have been formed, auxiliary to the state convention, and preparations are making to organize them in every county in the state. The object of these associations is to "promote foreign and domestic missions, and assist in the education of pious, indigent young men for the Gospel Ministry."—*N. Y. Ob.*

Savannah River Baptist Association, met at Beaufort, S. C. on the 20th Nov. and adjourned on the 23d. Letters were received from fifteen churches. The great importance of cordially uniting with the State Convention in promoting the education of pious young men, and other objects were recommended to the churches.

State of the Churches.—Baptized 105; received by letter 95; dismissed 20; excommunicated 33; restored 10; dead 43; total communicants 2795; churches 24; ordained ministers 9.—*ib.*

Destitute Settlements.—An agent of a Baptist missionary society in Mississippi, who travelled during the last year, more than 4300 miles, and visited numerous towns and villages in Alabama, Mississippi, and Louisiana states, as the result of his observation and inquiries, that a great portion of the country is missionary ground.—*ib.*

Extract of a letter from the Editor of the Ch. Almanack, to the Ed. of Zion's Herald.

"It is a delightful contemplation, that while we are labouring in various ways, and under various names, by which we are called, in this world, there is but *one Shepherd* and *one fold*—and all the followers of Christ will yet spend eternity together on Mount Zion. And who knows but God in his providence, regarding the imperfection of our Christian character, the weakness of our love to his cause, and our slothfulness in his service, permits us to labour thus separated from each other, in various parts of his vineyard, that we may do more than we should do if all united."

A missionary, named Smith, has recently been tried in Demarara, on a charge of having instigated or countenanced a revolt among the slaves; found guilty, and sentenced to be executed.—We have seen it stated, in some of the papers, that Smith was a *Methodist* Missionary. It is satisfactorily ascertained, however, that he was *not* a Methodist, but was sent out by the London Missionary Society.—*Zion's Herald.*

Exertions of the Clergy in Baltimore.—A letter from a clergyman in Baltimore, states, that "the friends of truth among the Clergy of this city, have formed an association among themselves for carrying the gospel to every man's door.—They preached in such parts of the city as are not immediately contiguous to any place of worship—thus determining to compel them to hear, whether they will or not."—*Bost. Rec.*

A Bible Society was formed at Cahaba, on the 13th of December last, for the State of Alabama, and his Excellency Governor Pickens was appointed President.

The Synod of Tennessee, represent the state of religion within their bounds, as on the whole improving.

The cause of Seamen, is gradually exciting more interest both in Europe and this country. Among the objects contemplated as sources of their improvement, we have been gratified to notice, permanent and floating chapels—regular boarding establishments—savings banks, and register's offices, in which to ascertain the character of individuals to be employed. These systematic efforts, seconded by missionary exertions, cannot fail to be instrumental, under the Divine blessing, of extensive beneficial results.

Ordinations and Installations.—Rev. CHL'S C BEATTY, at Steubenville, Ohio—Rev. MARCUS SMITH, at Westerlo, N. Y.—Rev. DANIEL YOUNG, as an Evangelist, by the Presbytery of Hudson, N. Y.— Rev. JAMES STAFFORD, at Thyatira and Bethpage, N. C.—Rev. CHARLES HYDE, at Doylston and Deep Run, Pa.—Rev. W. A. M'DOWELL, over the third Presbyterian church, Charleston, S. C.—Rev. JOHN INGERSOLL, at Pittsford, Vt.—Rev. SHUBAEL TRIPP, at Newfield Me.—On the first ult. over the First Baptist Church in Litchfield, Me. the Rev. William O. Grant.—At Bluehill, Me. Dec. 11, 1823, to the work of an Evangelist, the Rev. Reuben Milner, a member of the Baptist church in that place, a native of Malton, Yorkshire, England, and recently from the British Provinces.—On the 7th Dec. the Rev. Ebenezer Newhall, as pastor of the Congregational Church and Society in Oxford, Ms.

Utica Missionary Depository.

Received for A. B. C. F. M. from 26th Dec. to 26th January.

Chenango Point, Mon. con. collection,	24 62
Mr. James Munsell, 25 cents.—Mrs. Lucy Morse, 50 cts.	00 75
Leyden, from the Female Cent Soc. for the Palestine Mission, by Mrs. Alice Fish, Treas.	12 00
Clinton, Mr. Philip Taylor, a donation,	15 00
Utica, Mon. con. $12 25—1 dollar of which is for the Bombay Chapel,	12 25
From children in Mrs. Gridley's School for heathen children,	1 00
Mrs. S. Cooper,	0 50
Trenton, Garrett's neighborhood, Mon. con. 4,26; Deacon L. Younglove, $2—Mr. Hugh Thomas, 25 cts.	2 25
By Deacon Younglove, 22 bushels rye, the avails of which are for the Bombay Chapel,	
From the Female Missionary Society, by Rev. John Waters,	4 37
Sherburne W. Soc. a contribution on the 1st Sabbath in Jan. for the Cornwall School Conn.	8 35
Smyrna, 41-2 yds. fulled cloth being the avails of a Miss. field, estimated at $5, for the Corn. sch. Con. by Mr. Joseph Billings, Superintendent,	
Deerfield, Mon. con. being that part of the Soc. belonging to Trenton, for the building of the Chapel at Bombay, by Mr. Lewis Reade,	5 50
Turin, Lewis Co. from the Ladies, a bundle of clothing for the For. Mission School at Corn. Conn.	
Whitesboro, Mon. con. $28 50; at the Whitestown Factory, 8 92, by the Rev. John Frost,	37 42
Hartwick and *Fly Creek*, Benevolent Soc. Otsego Co. for the use of the Chapel at Bombay, by Albert North, Treas.	3 27
Paris, Mr. Justus Munson, 2 barrels of Cider, sold for	4 00
Manchester, avails of a miss. field cultivated by individuals, by Mr. Ebenezer Thompson,	21 00
Cazenovia, from a charity box, by the Rev. John Brown,	6 00
Amount of cash,	$162 54
Whole amount of monies received by the Agent, from various sources during the past year,	$1824 75

ABIJAH THOMAS, *Agent.*

Political.

FOREIGN.

The last advices from Europe, contain no news of importance. A naval engagement of an indecisive character, had taken place between the Greeks and the Turks. We have nothing new from the "Alliance." Spain continues her tone of legitimacy. England is said to be "proceeding silently and by diplomatic management to recognize South American independence, and to form important commercial connexions with the colonies." Her naval superiority certainly enables her to do this; and her pride will probably prevent her from asking permission of the "Allies." The London Chronicle remarks, that the British naval force, now in active service, is more than sufficient to insure the independence of South America, in case it should be threatened by the French ministry.

A gang of pirates, 22 in number, were recently captured in the Mona Passage, between Hispaniola and Porto Rico, by a small Haytien schooner, fitted out by the merchants of St. Domingo.—*N. Y. Ob.*

DOMESTIC.

CONGRESS.—Mr. Webster has made a long and eloquent speech in support of his resolutions respecting the Greeks: the subject excites considerable interest; but the resolutions are not yet disposed of.

An inquiry into the expediency of appropriations for the improvement of the Indians, is contemplated.

The new Tariff reported, is intended among other things, to encourage domestic manufactures, by imposing heavy duties on certain foreign articles. This it is thought by many, will injure the mercantile interest.

The Marquis De la Fayette having sometime since, signified his intention of visiting this country, the House of Representatives have proposed to the President, to offer him a conveyance in one of our national ships. His arrival in this country would be greeted with the highest demonstrations of enthusiam.

A bill has been reported in congres, in favour of building 10 sloops of war, to carry not less than 20 guns each.

STATE LEGISLATURE.

The Niagara sufferers will be gratified to learn that a bill was passed in the Assembly for their relief, on the 22d instant, with only 5 dissenting voices. The bill we trust will pass through the Senate without opposition.

A committee of nine, to whom was referred the subject of the Presidential election, have reported a bill which provides, that thirty-four electors shall be chosen by a general ticket;—that one of the electors shall be taken from each congressional district; that a majority of all the votes of the state, shall be necessary for an election, and that the remaining two electors shall be appointed by the electoral college when convened.

A bill has passed the House of Representatives in Rhode Island, providing for a convention to form a State Constitution.

Four hundred dollars have been contributed in Whitesborough, for the Greeks.

☞ Mr. D. Clark's Singing School will commence this evening, at 6 o'clock, in the room directly over C. Butler's shop, 2d story, on the corner between Genesee and Broad-sts.
Utica, Feb. 3, 1824.

Obituary.

Died suddenly, at her residence in Pompey, on the 4th ult. Mrs. *Dorothy Shelden*, consort of Mr. Elias Shelden, merchant, in the 30th year of her age. From her childhood, Mrs. Shelden evinced a mild and amiable disposition. Her mind was cultivated and refined by education; and she possessed a heart feelingly alive to every female excellence and virtue. Under the maternal guidance, she was early instructed in religion; she attentively listened to the "still small voice" of truth; joyfully embraced the gospel salvation, and became a disciple of the Redeemer. She was an ornament to the church to which she was attached. She was the pride of her acquaintances; and her loss to her relatives, is irreparable. She has gone to that home "from whose bourn no traveller returns; and we must soon follow her.

"Blessed are the dead who die in the Lord from henceforth: yea saith the spirit, that they may rest from their labours, and their works do follow them." "For her to die was gain: Let us, therefore, mourn for her as those who mourned not. Her life was a pattern worthy to be imitated by every christian.—[*Communicated.*]

POETRY & MUSIC.

"Kindled only at the skies."

THE YELLOW VIOLET.

The following lines, though American, have seldom been excelled in sweetness, chaste simplicity, and delicate propriety. They are from the pen of —— Bryant, Esq. of Berkshire county, Mass.

When beechen buds begin to swell,
And woods the blue bird's warble know,
The yellow violet's modest bell,
Peeps from the last year's leaves below.

Ere russet fields their green resume,
Sweet flow'r, I love in forest bare,
To meet thee when thy faint perfume,
Alone, is in the virgin air.

Of all her train, the hands of Spring
First plant thee in the wat'ry mould;
And I have seen thee blossoming
Beside the snow-bank's edges cold.

Thy parent sun, who bade thee view
Pale skies, and chilling moisture sip,
Has bath'd thee in his own bright hue,
And streak'd with jet, thy glowing lip.

Yet, slight thy form, and low thy seat,
And earthward bent thy gentle eye;
Unapt the passing view to meet,
When loftier flow'rs are flaunting nigh.

Oft, in the sunless April day,
Thy early smile has stay'd my walk;
But, midst the gorgeous blooms of May,
I pass'd thee on thy humble stalk.

So they, who climb to wealth, forget
Their friends in darker fortunes tried;
I copied them—but I regret
That I should ape the ways of pride.

And when again, the genial hour
Awakes the painted tribes of light,
I'll not o'erlook the modest flow'r
That made the woods of April bright.

ABUSES OF POETRY.

When poetry is considered merely as an art, no one thinks of questioning the importance of its requisites: but, in relation to its moral influences, the art itself has been exceedingly undervalued. We bestow the highest praises on good poetry, and subscribe to the immortality of the individual who has produced it; yet the art itself, stands low in our estimation, as fit to be cherished only by the sons of effeminacy and discontent. We can become eloquent, even in behalf of its moral influences, without paying the homage of corresponding regard. In poetry, as in music, we entertain current opinions and deduce legitimate inferences from them, to little purpose. What we commend we neglect; and what we admire we depreciate. We admit what we virtually deny, and acknowledge what in reality we disbelieve. The truth is, that poetry as well as music has had its abuses; and it is chiefly owing to these, that the present state of things has arisen. The art has been cultivated from a desire of fame, rather than for its own sake—from the relish of amusement rather than from motives of moral utility. It has been made to gild the pleasures of sensuality. It has been employed to add consequence to insignificancy; and fascination to deformity. It has served to hide the odiousness of vice; and to strengthen the allurements of temptation. It has contributed to identify the abominations of a heathen ritual with the charms of classic elegance. It has decked the "god of this world" with all the enchantments that mortals can conceive; and presumed to dignify him with the attributes of Omnipotence.

If the art has sometimes been cultivated for the sake of its usefulness; it has, as often been prostituted to the vilest of purposes. The plea of usefulness too, has frequently proved a vain pretence. A few wise sayings can never redeem a whole volume of fooleries: utility can form no compact with mischievousness. The occasional recurrence of chaste, moral, or religious sentiments, in a work that abounds with impurity, licentiousness or infidelity, is so far from redeeming its general character, that it tends still more to depreciate it. It but cheats the appetite that the poison may be more greedily swallowed.

CHURCH MUSIC.

Church Music is too often affected by trifling causes which operate more or less in a hidden manner. Singers will at one time be animated without the seeming operation of any powerful motives; and at another dispirited, when, *apparently*, every inducement is offered to urge them forward. The season of the year—the length or aspect of the evenings—the force of example—the adaptation of pieces to the taste of the auditors—the existence of good will, and the prevalence of dissentions, are among the known causes, that have extensive influence.—But, to a youthful band of singers, the charm of novelty outweighs them all. While the full influence of novelty continues, there will be little difficulty; but when it declines, as in time it always must; we are then left to solve the problem, whether there is taste enough, or sufficient reference to duty, to lead us to support church music in a proper manner. And what is the result? Almost uniformly disastrous. The music continues to decline, till novelty in some of its existing forms is again resorted to—or until recourse is had to a new class of performers.—Revivals and declensions thus continue to alternate, with a regularity proportioned to the means employed; and much time, expense and labour are, on the whole, bestowed to little purpose.

Now this is chiefly owing to one cause—the want of religious influence. The abuses of music, drive the more scrupulous from the ranks of cultivation; but their absence is the sure means of the *multiplication* of abuses.—And though music as *an art*, may continue to progress under such circumstances; we hesitate not to say—and we make the assertion from long and extensive experience; that church music will nowhere *continue to answer the great ends of the institution*, but in proportion as the influence of piety shall be made to pervade the ranks of cultivation.

Christians who have musical powers, instead of neglecting singing-schools, should be the first to institute them, and the first to encourage them by their personal attendance. An example of this nature, recently furnished at Northampton, (*N. H.*) is worthy of extensive imitation. Instructions were there administered with seriousness, and with reference to the importance of the words employed in singing. A revival of pure religion followed, and most of the singers are said to have become hopefully pious.

Mr. Nettleton, it is said, is preparing a volume of hymns, adapted to religious revivals.

A small volume of hymns is about to be published at Andover. The selection is designed to accommodate Missionary meetings, prayer meetings &c.

Statistics.

Under this head, we furnish our readers today, with an interesting survey of missionary stations under the care of the "American Board of Commissioners for Foreign Missions." The article is taken from the Missionary Herald, for January.

I. Mission at Bombay.

Commenced in 1813. This mission has three stations.—Bombay, Mahim, and Tannah.

Bombay.—A large city on an Island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary;* Mr. James Garrett, *Printer.*

Mahim.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary.*

Tannah.—The principal town on the island of Salsette, twenty-five miles from Bombay.

Rev. John Nichols, *Missionary.*

The first missionaries to Bombay embarked nearly twelve years ago. Some time elapsed before they were fairly settled at Bombay, and some further time, before they acquired the language; so that, up to the date of their last communications, we have accounts of little more than eight years of effective service. But, during that time, they have translated most of the New Testament into the Mahratta language, spoken by at least 12,000,000 of people, and have printed a considerable part of it, have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained.—They have printed more than 30,000 books and tracts, most of which have been circulated among the natives, and have been read, probably by several hundred thousands. They have under their care eighteen schools, containing about 900 pupils; and, not long since, they had twenty-five schools, containing 1,200 pupils, but were obliged to discontinue several for want of pecuniary means to support them. In various ways, they are daily extending the circle of their acquaintance and influence among the natives.

For a long time, a *Mission Chapel* has been needed. More than a year ago, the foundations of one were laid, and during the last summer, the building, which is 60 feet by 35, was probably completed.

Should it please God to give success to the plans of the missionaries, a *Mission College* will soon be very desirable.

On the 27th of September last, the Rev. Edmund Frost, *Missionary*, with his wife, and Mrs. Graves, the wife of the missionary at Mahim, embarked for Calcutta, whence, by leave of Providence, they will proceed immediately to Bombay.

II. Mission in Ceylon.

This mission was established in the district of Jaffna, which is in the northern extremity of the island of Ceylon, in October 1816. It has five stations,—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Nine miles north from Jaffnapatam.

Rev. Daniel Poor, *Missionary;* Nicholas Permander, *Native Preacher.*

Batticotta.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries;* Gabriel Tissera, *Native Preacher.*

Oodooville.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary;* Francis Malleappa, *Native Preacher.*

Panditeripo.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary;* George Koch, *Native Medical Assistant.*

Manepy.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary.*

The original missionaries from this country to Ceylon, were four in number,—the Rev. Messrs. Warren, Richards, Meigs and Poor. The two first named have rested from their labours. At the date of the last intelligence, Messrs. Megs and Poor had been labouring, with a competent knowledge of the language, but little more than five years; and the others above named, less than three years. Yet they have procured, to be boarded and educated in their families, and under their entire control 118 heathen youth, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established thirty-two free schools, containing more than 1,500 scholars; have admitted into their church seventeen converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel. One of these licenciates possesses very superior talents. Others of the scholars, not belonging to the church, are hopefully pious; others are seriously disposed; and very many, not particularly serious, are of good promise.

It is quite indispensable to the ultimate success of the mission, that a *Native College* be soon established.

III. Mission among the Cherokees.

On the 13th of January 1817, Mr. Kingsbury arrived at Chickamaugah, since called Brainerd, and commenced preparations for an establishment there. The mission among the Cherokees has, at the present time, six stations,—Brainerd, Creek Path, Carmel, Hightower, Willistown, and Haweis.

Brainerd.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennesse, on the Chickamaugah Creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, *Missionary;* Dr. Elizur Butler, *Physician;* Mr. Sylvester Ellis, *Shoolmaster;* Messrs. John Vail, Henry Parker, and Frederick Elsworth, *Farmers;* Messrs. Erastus Dean, and Ainsworth E. Blunt, *Mechanics.*

Carmel.—Formerly called Taloney. Sixty-two miles S. E. From Brainerd, on what is called the Federal Road. A school was established here in May 1820. Mr. Hall resided here six months before the opening of the school.

Rev. Daniel S. Butrick, *Missionary*, and Mr. Moody Hall, *Schoolmaster.*

Creek-Path.—One hundred miles W. S. W. of Brainerd. A school was established here in April 1820.

Rev. William Potter, *Missionary.*

Hightower.—On a river named E-towee, but corrupted into Hightower; eighty miles S. S. E. of Brainerd, and thirty-five miles west of south from Carmel. A school commenced in April of the past year.

Mr. Isaac Proctor, *Schoolmaster.*

Willistown.—About fifty miles S. W. of Brainerd. A school was established at this station, in May last.

Rev. William Chamberlain, *Missionary.*

Huweis.—About sixty miles S. of Brainerd. Preparations are making for a school.

Mr. John C. Elsworth, *Schoolmaster.*

IV. Mission among the Choctaws.

The mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August felled the first tree.—"The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed that it had been once the habitation of men." The station was named Elliot, in honour of the "Apostle of the American Indians."—This mission has six stations.—Elliot, Mayhew, Bethel, Emmaus, and two which have not yet received names.

Elliot.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about forty miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd, and 145 from the Walnut Hills, on the Mississippi.

Mr. Cyrus Byington, *Licensed Preacher and Missionary.* Dr. Wm. W. Pride, *Physician;* Mr. Joel Wood, *Schoolmaster;* and Messrs. John Smith, and Zechariah Howes, *Farmers.*

Mayhew.—On the Ook-tib-be-ha-creek; twelve miles above its junction with the Tombigbee, and 100 miles E. of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission;* Mr. William Hooper, *Schoolmaster;* Mr. Calvin Cushman, *Farmer;* and Messrs. Philo P. Stewart and Samuel Wisner, *Mechanics.*

Bethel.—On the Natches road, south-west of Mayhew. A school was established here in November 1821.

Mr. Loring S. Williams, *Schoolmaster.*

Mr. Stephen B. Macomber, *Schoolmaster*, resides here for the present.

Emmaus.—About 140 miles south-easterly from Mayhew. Commenced near the latter part of 1822.

Mr. Moses Jewell, *Schoolmaster*, and Mr. Anson Gleason, *Mechanic.*

Mr. Elijah Bardwell, *Farmer*, and Mr. Anson Dyer, *Schoolmaster*, commenced preparations for a school near the centre of the Six Towns, during the summer past.

Rev. Alfred Wright, *Missionary*, resides in this district.

Mr. Adin C. Gibbs, *Schoolmaster*, has also, commenced a school, recently, in the neighbourhood of Mingo Moo-sha-la-tubbee, in the S. E. District of the nation.

Mr. Samuel Moseley, *Licensed Preacher and Missionary.* Messrs. David Wright and David Gage, *Schoolmasters;* Messrs. William Holland and Josiah Hemmingway, *Farmers;* and Mr. Ebenezer Bliss, *Mechanic;* are on their way to Brainerd, where they will receive such an ultimate destination, as shall appear to be best when the Corresponding Secretary shall arrive there, on his contemplated visit to the stations situated on this side of the Mississippi.

V. Mission among the Cherokees of the Arkansaw.

Commenced in the year 1820. There is only the station of

Dwight.—On the west side of Illinois creek; four miles north of the Arkansaw river; and 500 miles from the junction of the Arkansaw with the Mississippi, following the course of the river.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries;* and Messrs. Jacob Hitchcock, and James Orr, *Farmers.*

Mr. Asa Hitchcock, *Mechanic*, is on his way to join this Mission.

Remarks on the Indian Missions.

Among the Indians, the Board has thirteen stations. At seven of these stations, churches have been organized. About sixty Indians and blacks have been received into these churches; and there are several, at almost every station, who are seriously disposed. With the Moravian church, in the Cherokee nation, about thirty Indians are connected. From the missionaries of the Board, more than 500 Indian children and youth have received the rudiments of a Christian education, and thousands of adults have heard the Gospel.

The Indians live principally in villages, great numbers of which are scattered through the wilderness; and at most, if not all, of these villages, they would receive Christian preachers with kindness, and would attend respectfully on the public worship of God. They have made greater progress, within a few years, in civilization, and in preparation for receiving the means of grace, than is generally supposed. The Cherokees, especially, have courts, court-houses, judges, and a police; and many of them possess comfortable houses, cattle, and cultivated fields.

The object of the Board is, to place schoolmasters and evangelists in every district, who shall perform the same labours, and exert the same kind of influence, as the village schoolmasters and parish ministers in New-England.—And the time may not be far distant, when, from almost every hill in the Indian country, shall be seen the spires of churches, overtopping the wilderness, and imparting a religious and pleasing aspect to the whole landscape.

VI. Mission at the Sandwich Islands.

Established in April 1820. The principal station is Hanaroorah, on the Island of Woahoo. Another station is at Wymai, on the Island of Atooi. The present distribution of labourers is not yet known, as intelligence has not been received of the arrival of the reinforcement, which embarked at New-Haven near the close of last year.

Rev. Hiram Bingham, Rev. Asa Thurston, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries;* Dr. Abraham Blatchley, *Physician;* Messrs. Samuel Whitney, Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries;* Mr. Levi Chamberlain, *Superintendent of Secular Concerns;* Mr. Elisha Loomis, *Printer;* and Thomas Hoopoo, John Honooree, and Geo. Sandwich, *Native Assistants.*

The mission, the third anniversary of which was in April last, has been attended, probably, with more remarkable interpositions of Providence, for the time of its existence, than any other mission on record. Its prospects of ultimate, if not speedy success, are most cheering. Almost all the principal men of the islands, with many of the common people, attend on the instruction of the missionaries. At the late dates, their congregation on the Sabbath consisted of more than 1,000 persons.

The Rev. William Ellis, *Missionary*, is not named in the above list, because, though he labours in close connexion with the missionaries of the Board, he is under the patronage of the London Missionary Society, and is regarded as a missionary of that institution. The same is true of Auna, an *Assistant Missionary* from the Society Islands.

VII. Mission to Western Asia.

Commenced in 1820. At present, part of the missionaries reside at Malta, and part at Jerusalem.

Malta.—Rev. Daniel Temple, Rev. William Goodell, and Rev. Isaac Bird, *Missionaries.*

Jerusalem.—Rev. Pliny Fisk, and Rev. Jonas King, *Missionaries.*

The missionaries at Malta, have under their care the *Printing Establishment*, for the support of which certain persons in Boston and elsewhere are under engagements to pay $3,000 annually for five years,—in all 15,000. A number of valuable tracts have been printed, both in Romaic or modern Greek, and Italian; numerous copies of which are now circulating and read in several of the countries bordering on the Mediterranean. In April last, Messrs. Fisk and King took up their residence at Jerusalem, where they find many opportunities for promoting the great object of their mission.

Mr. Parsons,—now we trust an inhabitant of the heavenly Jerusalem,—visited this city two years before. It has been remarked as a singular fact illustrating the wonderful moral revolutions which diversify the history of man, that the first Protestant missionary to Jerusalem went from a land of which the Apostles had no knowledge. And, at present, the only Protestant missionaries in the city of David, are two from this same land unknown to the apostles, in company with a Christian descendant of Abraham.

VIII. South America.

On the 25th of July last, Mr. John C. Brigham and Mr. Theophilus Parvin,—the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton,—sailed from Boston for Buenos Ayres. Their object is, to circulate Bibles and Tracts, and to ascertain the religious and moral state of the interesting countries, in the southern and western parts of that continent.

IX. Foreign Mission School.

Situated in Cornwall, Con. Established in 1816.

Rev. Herman Daggett, *Principal*, and Mr. John H. Prentice, *Assistant.*

About sixty different heathen youths, from various nations, have enjoyed its privileges at various times. Of these youths, nearly, if not quite half, became hopefully pious at Cornwall. At present, the school has thirty-five members.

Motives to Ministers.—An old divine, preaching before an association of ministers, and desiring to quicken them in regard to the principal end and motives from which they acted, pointed them to the last and awful day of judgement; and having considered Christ the Judge, as seated on the Throne, he represented him as calling his ministers to an account; inquiring how they had preached, and with what views.

He calls one first, and puts this question to him:—"What did you preach for?" He answers, "I preached, Lord, that I might keep a good living left me by my father; and which would have been lost to the family if I had not taken orders." Christ says to him, "*stand by;* thou hast had thy reward."

The question is put to another:—"And what did *you* preach for?" He replies, "Lord, I was applauded as a very learned man; and I preached to keep up the reputation of an eloquent orator, and an ingenious preacher." Christ's answer to him also was, *stand by;* thou hast had thy reward."

The Judge puts the question to a third; "And what did *you* preach for?" "Lord," "says he," "I neither aimed at the great things of this world, though I was thankful for the conveniences of life, which thou gavest me; nor did I preach to acquire the character of a wit or a scholar,—but I preached in compassion to *souls* and to please and honor *thee*. My design in preaching, Lord, was to win souls to thy blessed Majesty!" Upon this, the Judge called out "Room, men! Room, Angels! Let this man come, and sit down with me on my Throne; he has owned and honored me upon earth, and I will own and honor him through eternity!"

The result of this representation was, that all the Clergymen went home much affected; resolving, that through the help of God, they would mind their work *more*, and look *better* to their *aims* and *ends* ever after.

Real and apparent Industry.

Men err in nothing more than in the estimate which they make of human labour.—The hero of the world is the man that makes a bustle—the man that makes the road smoke under his chaise-and-four—the man that raises a dust about him—the man that manages or devastates empires! But what is the real labour of this man, compared with that of a silent sufferer? He lives on his projects. He encounters, perhaps, rough roads—incommodious inns—bad food—storms and perils—weary days and sleepless nights:—but what are these!—his project—his point—the thing that has laid hold on his heart—glory—a name—consequence—pleasure—wealth—these render the man callous to the pains and efforts of the body! I have been in both states, and therefore understand them; and I know that men form this false estimate. Besides—there is something in bustle, and stir, and activity, that supports itself. At one period, I preached and read five times on a Sunday, and rode sixteen miles. But what did it cost me? Nothing! Yet most men would have looked on while I was rattling from village to village, with all the dogs barking at my heels, and would have called me a hero: whereas, if they were to look at me now, they would call me an idle, lounging fellow. "He makes a Sermon on the Saturday—he gets into his study—he walks from end to end—he scribbles on a scrap of paper—he throws it away and scribbles on another—he takes snuff—he sits down—scribbles again—walks about."—The man cannot see that here is an exhaustion of the spirit, which, at night, will leave me worn to the extremity of endurance. He cannot see the numberless efforts of mind, which are crossed and stifled, and recoil on the spirits; like the fruitless efforts of a traveller to get firm footing among the ashes on the steep sides of Mount Etna.—*Cecil.*

Episcopal Church in the United States.

The number of Bishops in the United States is 10, viz—

William White, D. D. of Pensylvania.
John H. Hobart, D. D. of New-York.
Alexander V. Griswold, D. D. of the Eastern Diocess, comprising the states of Maine, New-Hampshire, Massachusetts, Vermont, and R. Island.
Richard C. Moore, D. D. of Virginia.
James Kemp, D. D. of Maryland.
John Croes, D. D. of New Jersey.
Nathaniel Bowen; D. D. of South Carolina.
Philander Chase, D. D. of Ohio.
Thomas C. Brownell, D. D. L. L. D. of Connecticut.
John C. Ravenscroft, D.D. of North Carolina.

The number of Clergy, exclusive of the Bishops, is 353, viz.—in Maine, 2—N. Hampshire, 4—Massachusetts, 29—Vermont, 7—Rhode Island, 6—Connecticut, 47—N. York, 94—New-Jersey, 13—Pennsylvania, 36—Delaware, 3—Maryland, 44—Virginia, 33—North Carolina, 8—South Carolina, 27—Ohio, 6—Georgia, 4.

Mis. Her.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

☞ WHOLESALE. ☜

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.
(*Store No. 66, Genesee-Street.*)
EDWARD VERNON.
Utica, 20th Jan. 1824. 2—tf.

WARNER & HARVEY,

HAVE on hand a large and choice selection of
DRUGS & MEDICINE, PATENT MEDICINE, &c.
Comprising as good an assortment as can be found in the Western District; which they offer for sale on the lowest terms for Cash.
January 15th, 1824. 2—6w.

NEW GOODS
At No. 98, Genesee-Street.

JOHN CAMP & Co., have just received an extensive assortment of DRY GOODS, LIQUORS, & GROCERIES, which they will dispose of at the most reduced prices, by Wholesale or Retail.
Cash, and the highest prices, paid for *POT and PEARL ASHES.*
Jan. 6th, 1824. 1—2m.

J. W. DOOLITTLE,
No. 39, Genesee-st.

OFFERS for sale, *Orisbany Satinetts* and *Cassimeres* of a superior quality; Leicester Machine Cards for Cotton and Wool, at the manufacturers prices on a credit; (10 per cent. discount for Cash.) A large stock of DOMESTIC GOODS, together with a general assortment of *DRY GOODS, &c.*
Jan. 6, 1824. 1—4w

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40. Genesee-Street, one door west of the Post Office, where communications or orders for the Paper will be received. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

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Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.